

## UD 3

### LOKASUTTAM

### UD 3:10

evaṃ me sutam – ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedi.	It was heard by me in this way. On one occasion the Buddha was living in Uruvelā, on the bank of the river Nerañjarā, at the root of the Bodhi tree, recently awakened. Now on that occasion the Buddha was sitting for seven days cross-legged, experiencing the pleasure of liberation.
atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā buddhacakkhunā lokaṃ volokesi. addasā kho bhagavā buddhacakkhunā volokento satte anekehi santāpehi santappamāne, anekehi ca pariḷāhehi pariḍaḍḍhamāne – rāgajehipi, dosajehipi, mohajehipi.	Then, when those seven days had passed, having emerged from that composure, the Buddha surveyed the world with his Buddha-eye. Looking around with his Buddha-eye, the Buddha saw beings being tormented by various torments and being burnt by various fevers: born of passion, born of ill-will and born of delusion.
atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –	Then, having seen the cause of this, at that moment the Buddha uttered this utterance:
“ayaṃ loko santāpajāto,	“This world, having become tormented,
phassapareto rogaṃ vadati attato.	Afflicted by contact, speaks of disease as self.
yena yena hi maññati,	Whatever one conceives,
tato taṃ hoti aññathā..	It is otherwise than that.
“aññathābhāvi bhavasatto loko,	Being otherwise, the world is attached to being,
bhavapareto bhavamevābhinandati.	Afflicted by being, it delights in being.
yadabhinandati taṃ bhayaṃ,	Whatever it rejoices in, that is fearful,
yassa bhāyati taṃ dukkhaṃ.	Whatever it fears, that is suffering.
bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati”..	But this holy life is lived for the abandoning of being.
“ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vipphamokkhamāhaṃsu, sabbe te avippamuttā bhavasmā’ti vadāmi. ‘ye vā pana keci samaṇā vā brāhmaṇā vā vibhavaṇa bhavassa nissaraṇamāhaṃsu, sabbe te anissaṭṭā bhavasmā’ti vadāmi.	Those ascetics or brahmans who speak about liberation of being by being, all of them are not liberated from being, I say. And those ascetics or brahmans who speak about the escape from being by non-being, all of them have not escaped being, I say.
“upadhiñhi paṭicca dukkhamidaṃ sambhoti, sabbupādānakkhayaṃ natthi dukkhassa sambhavo. lokamimaṃ passa; puthū avijjāya paretā bhūtā bhūtaratā bhavā aparimuttā; ye hi keci bhavā sabbadhi sabbatthatāya sabbe te bhavā aniccā dukkhā vipariṇāmadhammā”ti.	Because of assuming, this suffering arises. With the destruction of all assuming, there isn’t any arising of suffering. See this world: afflicted by various kinds of ignorance, beings, delighting in what is, are not freed from being. For whatever ways of being there are everywhere, as a whole, all those ways of being are impermanent, suffering, of the nature to change.
“evameva yathābhūtaṃ, sammappaññāya passato.	Seeing this in this way, as it is, with the right understanding,
bhavataṇhā pahiyati, vibhavaṃ nābhinandati..	Craving for being is abandoned, one does not delight in non-being
“sabbaso taṇhānaṃ khayā,	With the complete destruction of cravings,
asesavirāgaṇirodho nibbānaṃ.	There is the remainderless fading away, cessation, Nibbāna.
tassa nibbutassa bhikkhuno,	For this extinguished bhikkhu,
anupādānā punabbhavo na hoti.	With non-assuming, there isn’t any further being.
abhibhūto māro vijitasāṅgāmo,	He has conquered Māra, victorious in battle,

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upaccagā sabbabhavāni tādi”ti..

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He is such a one who has overcome all ways of being."

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